

Uncited sources for “Words Made Flesh: Biblical Reflections for Year B”

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Rosica, Zenit, “[Advent Wakes up Christians Who Are in Danger](#)”. 2002

1976 Advert/message from Oakwood Supermarkets, published in the Kingsport Post, [Dec. 30, 1976](#).

1994 “The Gifts of Christmas”. Address given by Howard W. Hunter, President of the Church of Latter Day Saints, at the First Presidency Christmas Devotional, broadcast by satellite on 4 December 1994. Published in the LDS periodical *Ensign*, Dec. 2002.

<p>Rosica</p>	<p>The Gazette, Montreal, Dec. 29, 1972. P. 4. Message from “the management and staff of Trans Electronic Supply Unlimited. “</p>	<p>1994. “The Gifts of Christmas”. Address given by Howard W. Hunter, President of the Church of LDS.</p>
<p>This advent, allow me to suggest that you mend a quarrel. Build peace. Seek out a forgotten friend. Dismiss suspicion and replace it with trust. Write a love letter. Share some treasure. Give a kind answer even though you would like to respond harshly. Encourage a young person to believe in him/herself. Manifest your loyalty in word and deed. Keep a promise. Find time. Make time. Forego a grudge. Forgive an enemy. Celebrate the sacrament of reconciliation. Listen more. Apologize if you were wrong. Be kind even if you weren't wrong!</p> <p>Try to understand. Flout envy. Examine the demands you make on others. Think first of someone else. Appreciate. Be kind, be gentle. Laugh a little. Laugh a little more. Deserve confidence. Take up arms against malice. Decry complacency. Express gratitude. Go to church. Stay in church a little while longer than usual. Gladden the heart of a child. Take pleasure in</p>	<p>Mend a quarrel. Seek out a forgotten friend. Dismiss suspicion and replace it with trust. Write a love letter. Share some treasure. Give a soft answer. Encourage a youth. Manifest your loyalty in word and deed. Keep a promise. Find the time. Forego a grudge. Forgive an enemy. Listen. Apologize if you were wrong.</p> <p>Try to understand. Flout envy. Examine the demands you make on others. Think first of someone else. Appreciate. Be kind, be gentle. Laugh a little. Laugh a little more. Deserve confidence. Take up arms against malice. Decry complacency. Express gratitude. Go to your house of worship. Welcome a stranger. Gladden the heart of a</p>	<p>This Christmas, mend a quarrel. Seek out a forgotten friend. Dismiss suspicion and replace it with trust. Write a letter. Give a soft answer. Encourage youth. Manifest your loyalty in word and deed. Keep a promise. Forgo a grudge. Forgive an enemy. Apologize.</p> <p>Try to understand. Examine your demands on others. Think first of someone else. Be kind. Be gentle. Laugh a little more. Express your gratitude. Welcome a stranger. Gladden the heart of a child. Take pleasure in the beauty and wonder of the earth. Speak your love and then speak it again.</p>

the beauty and wonder of the earth. Speak your love. Speak it once again. Speak it even more loudly. Speak it quietly. Rejoice, for the Lord is near!	child. Take pleasure in the beauty and wonder of the earth. Speak your love. Speak it once again.	
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Rosica, Zenit: [Experiencing Forgiveness and Salvation](#); Biblical Reflection for 2nd Sunday of Advent, Year A. November 30, 2010.

Cf. Address of Archbishop Luigi Ventura, Apostolic Nuncio to Canada, Plenary Assembly of the Canadian Religious Conference, June 9, 2006 Cornwall, Ontario.

Rosica	Address of Archbishop Luigi Ventura, 2006.
John the Baptist didn't mince words. He got right to the point and said what needed to be said.	The baptizer didn't mince words. He got right to the point and said what needed to be said.

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Rosica, Zenit: [Experiencing Forgiveness and Salvation](#); Biblical Reflection for 2nd Sunday of Advent, Year A, November 30, 2010.

Cf. Albert Nolan, *Biblical Spirituality*, pg. 23. It appears to have been published in 1982.

Rosica	Albert Nolan, <i>Biblical Spirituality</i>, pg. 23. As quoted by John Dalrymple in “Not Peace but the Sword”
<p>The Spirit of God enabled the prophets to feel with God. They were able to share God's attitudes, God's values, God's feelings, God's emotions. This enabled them to see the events of their time as God saw them and to feel the same way about these events as God felt. They shared God's anger, God's compassion, God's sorrow, God's disappointment, God's revulsion, God's sensitivity for people, and God's seriousness. They did not share these things in the abstract; they shared God's feelings about the concrete events of their time.</p>	<p>The Spirit of God enabled the prophets to feel with God. They were able to share God's attitudes, God's values, God's feelings, God's emotions. This enabled them to see the events of their time as God saw them and to feel the same way about these events as God felt. They shared God's anger, God's compassion, God's sorrow, God's disappointment, God's revulsion, God's sensitivity for people, God's seriousness. Nor did they share these things in the abstract, they shared God's feelings about the concrete events of their time.</p>

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Rosica, Zenit, [“For Unto Us a Child Is Born ...”](#); Biblical Reflections for Hanukkah and the Birth of the Lord. December 24, 2008.

David F. Payne. *The International Bible Commentary*. Grand Rapids: Zondervan, 1986, pg. 728.

Rosica	David F. Payne. <i>The International Bible Commentary</i>.
<p>Immediately preceding chapter 9, Isaiah's testimony has built up a frightening picture of the darkness and distress about to descend upon both Judah and the northern kingdom of Israel.</p>	<p>In his testimony, Isaiah had built up a frightening picture of the darkness and distress about to descend upon both Judah and the northern kingdom.</p>

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Rosica, Zenit, [“For Unto Us a Child Is Born ...”](#); Biblical Reflections for Hanukkah and the Birth of the Lord. December 24, 2008.

USCCB [“God’s Mercy Endures Forever”](#); Bishops Committee on the Liturgy. Sept. 1988. Section 11.

Rosica	USCCB “God’s Mercy Endures Forever”
Both Christianity and Judaism seal their worship with a common hope: “Thy Kingdom come!”	Both Christianity and Judaism seal their worship with a common hope: “Thy Kingdom come!”

Pages 35-6.

Rosica, Zenit, [“The Word of God Makes Families Holy”](#), December 22, 2010.

Rosica, Zenit, [“Zooming In on Joseph”](#), December 25, 2008.

[A popular internet biography](#) of St. Joseph, found on [catholic.org](#). According to the Wayback Internet Archive, this first appeared on the website Sept. 13, 2002 and bore a copyright for 1999-2000.

Rosica	From the Internet Biography of St. Joseph from Catholic.org
<p>Joseph was a compassionate, caring man. When he discovered Mary was pregnant after they had been engaged, he knew the child was not his but was as yet unaware that she was carrying the Son of God. He planned to divorce Mary according to the law but he was concerned for her suffering and safety.</p> <p>Joseph was also a man of faith, obedient to whatever God asked of him without knowing the outcome. When the angel came to Joseph in a dream and told him the truth about the child Mary was carrying, Joseph immediately and without question or concern for gossip, took Mary as his wife. When the angel came again to tell him that his family was in danger, he immediately left everything he owned, all his family and friends, and fled to a strange country with his young wife and the baby. He waited in Egypt until the angel told him it was safe to go back (Matthew 2:13-23).</p>	<p>We know Joseph was a compassionate, caring man. When he discovered Mary was pregnant after they had been betrothed, he knew the child was not his but was as yet unaware that she was carrying the Son of God. He planned to divorce Mary according to the law but he was concerned for her suffering and safety. He knew that women accused to adultery could be stoned to death, so he decided to divorce her quietly and not expose her to shame or cruelty (Matthew 1:19-25).</p> <p>We know Joseph was a man of faith, obedient to whatever God asked of him without knowing the outcome. When the angel came to Joseph in a dream and told him the truth about the child Mary was carrying, Joseph immediately and without question or concern for gossip, took Mary as his wife. When the angel came again to tell him that his family was in danger, he immediately left everything he owned, all his family and friends, and fled to a strange country with his young wife and the baby. He waited in Egypt without question until the angel told him it was safe to go back (Matthew 2:13-23).</p>

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Rosica, Zenit, [“The Word of God Makes Families Holy”](#), December 22, 2010.

Rosica, Zenit: [“Zooming In on Joseph”](#), December 25, 2008.

Fr. Paul Scalia, [Gospel Commentary: True Fatherhood](#), *The Catholic Herald*, Issue of Dec. 25, 2003.

Rosica	Scalia
Joseph revealed in his humanity the unique role of fathers to proclaim god’s truth by word and deed. His paradoxical situation of “foster father to Jesus” draws attention to the truth about fatherhood, which is more than a mere fact of biological generation. A man is a father most when he invests himself in the spiritual and moral formation of his children.	Therefore, we look to St. Joseph, the "foster-father" of our Lord, for the example of a true father. His paradoxical situation calls attention to the truth about fatherhood. ... This "foster-father" reveals that fatherhood is more than a mere fact of biological generation. A man is a father most when he invests himself in the spiritual and moral formation of his children.

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Rosica, Zenit, [“Nations Will Come to Your Light”](#), Biblical Reflection for the Feast of the Epiphany. January 01, 2009.

Carroll StuhlmueLLer, *Biblical Meditations for Advent and the Christmas Season*. 1980, pg. 218.

Rosica	Carroll StuhlmueLLer
Consider the scene from Isaiah’s prophecy (60:1-6). Gentiles come from distant places, attracted by the splendor of Jerusalem,	Is. 60:1-6. Gentiles come from distant places, attracted by the splendor of Jerusalem, bringing gifts and tenderly carrying the

bringing gifts and tenderly carrying the sons and daughters of the Holy City!	sons and daughters of the Holy City.
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Rosica, Zenit, "[The Baptismal Difference](#)": Biblical Reflection for the Baptism of the Lord, January 07, 2009.

Pope Benedict XVI, [Homily for the Baptism of Christ](#), Jan. 7, 2007.

Rosica	Pope Benedict XVI, Homily for the Baptism of Christ
We are baptized into Christ's death and resurrection. Heaven opens above us in the sacrament. The more we live in contact with Jesus in the reality of our baptism, the more heaven will open above us.	Jesus entered into contact with the Father, Heaven opened above him. At this moment we can think that Heaven has also opened here, above these children of ours who, through the Sacrament of Baptism, come into contact with Jesus. Heaven opens above us in the Sacrament. The more we live in contact with Jesus in the reality of our Baptism, the more Heaven will open above us. And from Heaven - let us return to the Gospel - that day a voice came which said to Jesus: "You are my beloved Son" (<i>Lk 3: 22</i>).

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Rosica, Zenit, "[The Cost of Our Discipleship](#)": Biblical Reflection for 2nd Sunday in Ordinary Time. January 15, 2009.

[Sermon of Anglican Fr. William Sisterman](#), St. Dunstan's Anglican Church, Minneapolis, MN. Fifth Sunday after Trinity--July 23, 2000.

Rosica	Fr. Sisterman
<p>They ask him, "Rabbi, where are you staying?" (v 38). The verb "live," "stay," "remain," "abide," "dwell," "lodge," occurs 40 times in the fourth Gospel. It is a verb that expresses concisely John's theology of the indwelling presence.</p> <p>The disciples are not only concerned about where Jesus might sleep that night, but they are really asking where he has his life.</p> <p>Jesus responds to them: "Come and see" (v 39). Two loaded words throughout John's gospel: to "come" to Jesus is used to describe faith in him (cf. John 5:40; 6:35, 37, 45; 7:37); for John, to "see" Jesus with real perception is to believe in him.</p> <p>The disciples began their discipleship when they went to</p>	<p>Their response is, "Teacher, where do you live?" And we have to understand this on a little different level, on a theological level. The verb - <i>to live, to stay, to remain, to abide, to dwell, to lodge</i> - occurs forty different times in John's Gospel. Forty different times! Evidently John thought this was an important word. It truly is important because of John's theology of the indwelling presence of God in our lives. "If anyone would love me, he will keep my commands and my Father will love him and we will come to him and we will make our dwelling place with him" (Jn 14:23). This is the theology of the indwelling of the Trinity, the very first revelation of that. So, "where do you live" is not where Jesus has his mattress. It's where he has his life.</p> <p>"Where do you live?" Jesus responds, "Come and see." There is a theological response here, on a different level. "Coming" means faith to John. And "seeing" is belief. "Come and see." "Do you want to know where I live? Believe in me." That's the first step to discipleship.</p>

<p>see where he was staying and “they remained with him that day” (John 1:39). They responded to his invitation to believe, discovered what his life was like, and they “stayed on”; they began to live in him, and he in them.</p>	<p>The disciples went to see where he lived and they stayed on with him that day. They responded to his invitation to "come and see." They discovered what his life was like and they began to live in him and he in them.</p>
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Rosica, Zenit, [“The Big Fish, the Great Catch, the Ultimate Commission”](#): Biblical Reflection for 3rd Sunday in Ordinary Time, January 21, 2009.

Attribution to John Paul II [by Bishop Michael Saltarolli](#), “Pastoral Letter for the Year of St. Paul, Jan. 2008”.

Rosica	Bishop Michael Saltarolli, “Pastoral Letter for the Year of St. Paul, Jan. 2008
<p>Our Catholic faith only grows when we consciously and conscientiously share it with others. Christ will look at each one of us with his merciful eyes at our individual judgment and ask what efforts we made during the course of our lifetime to invite people into communion with Jesus Christ and his Church. In the end, the Lord will ask us: “Did you love me?...”</p>	<p>Pope John Paul II always reminded us that our Catholic faith only grows when we consciously and conscientiously share it with others. Christ will look at each one of us with his merciful eyes at our individual judgment and ask what efforts we made during the course of our lifetime to invite people into communion with Jesus Christ and His Church. Is it any surprise to us that Pope John Paul began his 1990 encyclical on missionary activity <i>Redemptoris Missio</i> with a tribute to Saint Paul?</p>

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John R. Donahue, "Hearing the Word of God: Reflections on the Sunday readings Year B" 2003. Pg. 24. Published [online at America](#) magazine on Jan. 15, 2000.

Rosica	Donahue
At the beginning of Mark's story of the Son of God, we read of the calling of the first disciples (1:16-20) and the confrontation with evil (1:21-28). The calling, influenced by the compelling calls of the prophets (e.g. Isaiah 6:1-13; Jeremiah 1:14-19), is a model of discipleship. Jesus is not a solitary prophet but one who calls companions "to be with him" (Mark 3:14); he enters the lives of four people engaged in their ordinary occupations, simply says, "follow me" (Mark 1:17), and they immediately leave everything to follow him.	This new beginning encompasses two prototypical events: the calling of the first disciples (1:16-20) and the confrontation with evil (1:21-28). The calling, heavily influenced by the compelling calls of prophets (e.g., Is. 6:1-13; Jer. 1:14-19), is an <i>icon</i> of discipleship. Jesus is not a solitary prophet but one who calls companions; he enters the lives of four people engaged in their ordinary occupations, simply says, "Follow me" (with a hint of their commission to "become fishers"), and they immediately drop everything to follow. Discipleship involves "being with" Jesus and doing the things of Jesus.

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Canadian Conference of Catholic Bishops (CCCCB) Pastoral Letter "New Hope in Christ", 1983. Pg. 10. (As quoted in the CCCC "Pastoral Letter" for the World Day of the Sick, 11 February 2005.)

Rosica	CCCB Pastoral Letter “New Hope in Christ, 1983.
With Jesus, healing of mind and body becomes a clear sign that the Kingdom of God is already present. Jesus’ healing Word of power reaches the whole person: it heals the body <i>and</i> even more important, it restores those who suffer to a healthy relationship with God and with the community.	With Jesus, healing of mind and body becomes the clear sign that the Kingdom of God is already present. When Jesus heals a leper or proclaims the parable of the Good Samaritan, it is an obvious sign of his compassion. But even more it points to the new life of the Kingdom: the total and permanent healing of the human person in all its dimensions and relationships. Jesus’ healing word of power reaches the whole person. It heals the body, <i>but</i> even more important it first restores those who suffer to a healthy relationship with God and the community.

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Rosica, Zenit, [“Let Us Not Fear the Sepulchers of This Earth”](#): Biblical Reflection for the 6th Sunday in Ordinary Time, February 11, 2009.

Martin G. Collins [“The Miracles of Jesus Christ: Healing a Leper](#) (Part One)” *Forerunner*, "Bible Study," June 2007.

Rosica	Martin Collins
Throughout history, few diseases have been as dreaded as the horrible affliction known as leprosy. It was so common and severe among ancient peoples that God gave Moses extensive instructions to deal with it as evidenced in chapter 13 and 14 from Leviticus.	Throughout history, few diseases have been as dreaded as the horrible affliction known as leprosy. It was so common and severe among ancient peoples that God gave Moses extensive instructions to deal with it (Leviticus 13 and 14).

Also page 61.

Rosica, Zenit, "[Let Us Not Fear the Sepulchers of This Earth](#)" Biblical Reflection for the 6th Sunday in Ordinary Time. February 11, 2009.

[Zondervan Encyclopedia of the Bible](#), Vol. 2.

Rosica	Zondervan Encyclopedia of the Bible, Vol. 2.
Leprosy in the bible appears in two principle forms. Both start with discolouration of a patch of skin. The disease becomes systemic and involves the internal organs as well as the skin. Marked deformity of the hands and feet occur when the tissues between the bones deteriorate and disappear.	Leprosy appears in two principal forms. The first, and by far the more dangerous, is called <i>lepromatous</i> ; and the other, more benign type, is designated as <i>tuberculoid</i> . Both start with discoloration of a patch of skin. ... The disease becomes systemic and involves the internal organs as well as the skin. Marked deformity of hands and feet occurs when the tissues between the bones deteriorate and disappear.

Also page 61.

Rosica, Zenit, "[Let Us Not Fear the Sepulchers of This Earth](#)": Biblical Reflection for the 6th Sunday in Ordinary Time, February 11, 2009.

Suzy Farren, "Jesus' Healing of the Leper Is a Message for Our Ministry," *Health Progress* journal (Saint Louis, Mo.) May-Jun; 83(3):72, 70-1. Full text available here on [CHAUSA.org website](#) (Catholic Health Association USA), 2002.

Rosica	Farren, "Jesus' Healing of the Leper..."
<p>In Jesus' time lepers were forced to exist outside the community, separated from family and friends and thus deprived of the experience of any form of human interaction. We read in Leviticus 13:45-46 that lepers were to wear torn clothes, let their hair be disheveled, and live outside the camp. These homeless individuals were to cry "Unclean, unclean!" when a person without leprosy approached them. Lepers suffered both the disease and ostracism from society. In the end, both realities destroy their victims' lives. One may indeed wonder which was worse: the social ostracism experienced or the devastating skin lesions.</p> <p>Mark 1:40 tells us that the leper appears abruptly in front of Jesus: "begging him and kneeling." The news about Jesus' miraculous powers has gotten around, even to the reviled and outcast leper. "If you choose, you can make me clean," the leper tells Jesus. In even approaching Jesus, the leper has violated the Levitical code. By saying, "If you <i>choose</i>, you can make me clean," the leper not only indicates his absolute faith in Jesus' ability to cleanse him of his disease, but also actually challenges Jesus to act.</p>	<p>Life in Jesus' time was grim for people with leprosy. Lepers were forced to exist outside the community, separated from family and friends and thus deprived of the frame of reference and sense of identity that family and friends help provide. Leviticus 13:45-46 tells us that lepers were to wear torn clothes, let their hair be disheveled, and live outside the camp. These homeless individuals were to cry "Unclean, unclean!" when a person without leprosy approached them. The ostracism experienced by a leper could be as devastating as the skin lesions.</p> <p>As told in Mark 1:40, the leper appears abruptly in front of Jesus: "A leper came to him, begging him and kneeling." Obviously, word about Jesus' miraculous powers has gotten around, even to the reviled and outcast leper. "If you choose, you can make me clean," the leper tells Jesus. In approaching Jesus and kneeling before him, the leper has violated the Levitical code. By saying, "If you <i>choose</i>, you can make me clean," the leper not only indicates his absolute faith in Jesus' ability to cleanse him of his disease, but also actually challenges Jesus to act.</p> <p>...</p>

In the ancient Mediterranean world, touching a leper was a radical act. By touching a reviled outcast, Jesus defied Levitical law.	In the ancient Mediterranean world, touching a leper was a radical act. By touching a reviled outcast, Jesus defies Levitical law—the law of his time—and by so doing, he openly defies the power structure.
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Pages 72-3.

[NAB notes for Mark 2](#)

Rosica	NAB notes for Mark 2
<p>In response to the question “Can the wedding guests fast (19)?”, Jesus uses the marriage or bridal metaphor to express a new relationship of love between God and his people. ...</p> <p>Jesus teaches that trying to assimilate the Pharisaic practice of fasting, or of extending the discipline of John’s disciples beyond the arrival of the bridegroom, would be as useless as sewing a piece of unshrunk cloth on an old cloak or pouring new wine into old wineskins. Both actions would result in the loss of both the cloth and the wine.</p> <p>...</p> <p>In his very person, Jesus is the inauguration of a new and joyful messianic time of fulfillment.</p>	<p>¹³ [19] Can the wedding guests fast?: the bridal metaphor expresses a new relationship of love between God and his people in the person and mission of Jesus to his disciples. It is the inauguration of the new and joyful messianic time of fulfillment and the passing of the old. Any attempt at assimilating the Pharisaic practice of fasting, or of extending the preparatory discipline of John's disciples beyond the arrival of the bridegroom, would be as futile as sewing a piece of unshrunk cloth on an old cloak or pouring new wine into old wineskins with the resulting destruction of both cloth and wine (<u>Mark 2:21-22</u>). Fasting is rendered superfluous during the earthly ministry of Jesus; cf <u>Mark 2:20</u>.</p>

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Fr. Cantalamessa's [homily](#) on the usefulness of fasting, Feb. 24, 2006.

Rosica	Cantalamessa
<p data-bbox="199 426 647 541">Jesus does not deny the practice of fasting, but renews it in its forms, times and contents.</p> <p data-bbox="199 611 647 1041">Fasting, in itself, is something good and laudable; it reflects fundamental religious attitudes: reverence before God, acknowledgment of one's sins, resistance to the desires of the flesh, concern for and solidarity with the poor. But we also know that fasting can be done for the wrong reasons and thus become very ambiguous.</p>	<p data-bbox="665 426 1110 541">Thus, Jesus does not deny the practice of fasting, but renews it in its forms, times and contents.</p> <p data-bbox="665 583 1110 936">Fasting has become an ambiguous practice. In antiquity, only religious fasting was known; today, political and social fasting exists (hunger strikes!), health and ideological fasting (vegetarians), pathological fasting (anorexia), aesthetic fasting (to be thin).</p> <p data-bbox="665 957 1110 978">...</p> <p data-bbox="665 982 1110 1289">Fasting, in itself, is something good and recommendable; it translates some fundamental religious attitudes: reverence before God, acknowledgment of one's sins, resistance to the desires of the flesh, concern for and solidarity with the poor.</p>

Rosica	NAB notes
<p>In today's second reading (2 Corinthians 3:1-6) Paul alludes to certain preachers who pride themselves on their written credentials. They seem to be reproaching Paul for not possessing similar credentials and compel him to spell out his own qualifications. The Corinthians themselves should have performed this function for Paul. Since he is forced to find someone or something that can recommend him, Paul points to them: their very existence constitutes his letter of recommendation (1-2).</p> <p>The mention of "letters of recommendation" generates a series of metaphors in which Paul plays on the word "letter". The Corinthian community is Paul's letter of recommendation (2 Corinthians 3:2a). <i>The Corinthians themselves</i> are a letter engraved on his affections for all to see and read (3:2b). They are a letter from Christ that Paul merely delivers (3:3a). They are a letter written by the Spirit on the tablets of human hearts (3:3b).</p>	<p>¹ [1] Paul seems to allude to certain preachers who pride themselves on their written credentials. Presumably they reproach him for not possessing similar credentials and compel him to spell out his own qualifications (2 Cor 4:2; 5:12; 6:4). The Corinthians themselves should have performed this function for Paul (2 Cor 5:12; cf 2 Cor 12:11). Since he is forced to find something that can recommend him, he points to them: their very existence constitutes his letter of recommendation (2 Cor 3:1-2). Others who engage in self-commendation will also be mentioned in 2 Cor 10:12-18.</p> <p>² [2-3] Mention of "letters of recommendation" generates a series of metaphors in which Paul plays on the word "letter": (1) the community is Paul's letter of recommendation (2 Cor 3:2a); (2) they are a letter engraved on his affections for all to see and read (2 Cor 3:2b); (3) they are a letter from Christ that Paul merely delivers (2 Cor 3:3a); (4) they are a letter written by the Spirit on the tablets of human hearts (2 Cor 3:3b).</p>

Pages 77-78.

Fr. Lombardi, comments to Vatican Radio regarding the release of Pope Benedict XVI's *Summorum Pontificum*. Quoted on Zenit, ["Apostolic Letter Not a Reversal, Says Aide: Notes That Pope Is Leading Church Forward."](#) July 8, 2007.

Father Rosica's [address to Vocation Directors' convention](#)

Rosica	Fr. Federico Lombardi
Benedict, in particular, feels deeply responsible for unity, and cares for those who still today find themselves outside of ecclesial communion, but also of those who find themselves in a state of tension within it, and he invites all to a reciprocal openness within the unity of the same faith.	"Benedict XVI feels deeply responsible for unity, and is naturally thinking of those who still today find themselves outside of ecclesial communion, but also of those who find themselves in a state of tension within it, and he invites all to a reciprocal openness within the unity of the same faith.

Page 79.

Website of Formation Consultation Services, Inc. President, Vincent Bilotta.

["Rediscovering the Sabbath"](#). (NB: the Wayback Machine internet archive shows this text, including the relevant sentence quoted here, was available online at least as early as 2002.)

Rosica	FCS website
The history of the Sabbath in law and tradition suggests the notion of a pause from the routine of daily living in order to direct body, mind and heart to the dimension of the Holy.	Such a day continued to be revered throughout the history of the Chosen People as they lived out their covenant with the Lord. The history of the Sabbath in law and tradition suggests the notion of a pause from the routine of daily living in order to direct body, mind and heart to the dimension of the Holy.

Page 80.

Williamson, Lamar. *Mark*. Atlanta, Ga: J. Knox Press, 1983, pp. 75 and 76. Part of the series "Interpretation, a Bible Commentary for Teaching and Preaching"

Rosica	Williamson, pg. 75.
The language used to describe Jesus' attitude toward defenders of the Sabbath law is unambiguous; to place religious scrupulosity above concern for human need is not pleasing to God.	The vivid language used (3:5) to describe Jesus' attitude toward defenders of the Sabbath law is unambiguous; to place religious scrupulosity above concern for human need is not pleasing to God.

Rosica	Williamson, pg. 76.
To observe the Sabbath is not only to rest and worship but also to do good, to save life, to make life whole, both our own and that of our neighbor.	Rightly to observe the Sabbath is not only to rest and worship but also to do good, to save life; that is, to make life whole, both our own and that of our neighbor.

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Footnote 1 to the New American Bible, Book of Mark, Chapter 5; available for example on the [Vatican website](#) and [USCCB](#) websites.

Rosica	NAB
Jesus heals the man with the withered hand in the sight of all and reduces his opponents to silence.	¹ [1-5] Here Jesus is again depicted in conflict with his adversaries over the question of sabbath-day observance. His opponents were already ill disposed toward him because they regarded Jesus as a violator of the sabbath. Jesus' question Is it lawful to do good on the sabbath rather than to do evil? places the matter in the broader theological context outside the casuistry of the scribes. The answer is obvious. Jesus heals the man with the withered hand in the sight of all and reduces his opponents to silence; cf John 5:17-18.

Page 86.

Williamson, Lamar. *Mark*. Atlanta, Ga: J. Knox Press, 1983, pp. 85-86. Part of the series "Interpretation, a Bible Commentary for Teaching and Preaching."

Rosica	Williamson
The good news of the Gospel, with all its promise and demands, is that whoever does the will of God is not only the brother, sister, and mother of Jesus, but by that very fact is also his or her own true and deepest self.	The Gospel, with all its promise and demands, is that whoever does the will of God is not only the brother, sister, and mother of Jesus, but by that very fact, is also his or her own true and deepest self.

Pages 86-87.

Companion to the Catechism of the Catholic Church, Part II, 1433 (4), pg. 511.

Rosica	<i>Companion to the Catechism of the Catholic Church, Part II</i>
<p>Blasphemy does not consist in offending against the Holy Spirit with words; it means rather the refusal to accept the salvation that God offers to us through the Holy Spirit, working through the power of the crucified Christ.</p> <p>When Jesus says that blasphemy against the Holy Spirit cannot be forgiven either in this life or in the next, it is because the non-forgiveness is linked to non-repentance, to the radical refusal to be converted. Only those who set themselves up against forgiveness are excluded from it.</p> <p>When we close ourselves up in sin, thus making impossible our conversion, and consequently the forgiveness of sins, which has little importance for us, we enter a state of spiritual loss and destruction. To blaspheme against the Holy Spirit does not allow an escape from our self-imposed imprisonment to the cleansing and purification of consciences and the forgiveness of sins.</p>	<p>According to such an exegesis, “blasphemy” does not properly consist in offending against the Holy Spirit in words; it consists rather in the refusal to accept the salvation which God offers to man through the Holy Spirit, working through the power of the Cross.</p> <p>...</p> <p>If Jesus says that blasphemy against the Holy Spirit cannot be forgiven either in this life or in the next, it is because this “non-forgiveness” is linked, as to its cause, to “non-repentance”, in other words to the radical refusal to be converted.</p> <p>...</p> <p>One closes oneself up in sin, thus making impossible one’s conversion, and consequently the remission of sins, which one considers not essential or not important for one’s life. This is a state of spiritual ruin, because blasphemy against the Holy Spirit does not allow one to escape from one’s self-imposed imprisonment and open oneself to the divine sources of the purification of consciences and of the remission of sins.</p>

Page 89.

Fr. Donald Senior, CP (CRUC), [retreat conferences to the Passionists](#), 2008.

Rosica	Fr. Donald Senior
For Paul the dying and rising of Jesus Christ was the reality that explained all reality, which revealed the true face of God.	As Passionists we need to note in particular that the very heart of Paul's theology and his spirituality was his contemplation of the passion of Jesus. For Paul the dying and rising of Jesus Christ was the reality that explained all reality, which revealed the true face of God.

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Samson Raphael Hirsch, *The Psalms*, Volume 2. 1966, p. 159. Note to Psalm 92.

Rosica	Hirsch
While the date palm can bear fruit, it lacks the lasting strength and stamina of the cedar. The cedar is mighty, but it cannot bear fruit.	The date palm can bear fruit, but lacks the lasting strength and stamina of the cedar. The cedar is mighty, but it cannot bear fruit.

Page 95.

Rosica, Salt & Light website, [“The Slow Progress in the Growth of God’s Kingdom”](#) (removed)

New American Biblical Commentary, USCCB, for the Gospel of Mark, Chapter 4. [Note for 4:26-29.](#)

Rosica	New American Biblical Commentary
Only Mark records the parable of the seed’s growth (26-29). Sower and harvester are the same. The emphasis is on the power of the seed to grow of itself without human intervention (27). Mysteriously it produces blade and ear and full grain (28). Thus the kingdom of God initiated by Jesus in proclaiming the word develops quietly yet powerfully until it is fully established by him at the final judgment (29).	* [4:26–29] Only Mark records the parable of the seed’s growth. Sower and harvester are the same. The emphasis is on the power of the seed to grow of itself without human intervention (<i>Mk 4:27</i>). Mysteriously it produces blade and ear and full grain (<i>Mk 4:28</i>). Thus the kingdom of God initiated by Jesus in proclaiming the word develops quietly yet powerfully until it is fully established by him at the final judgment (<i>Mk 4:29</i>);

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Rosica, Zenit, [“It Took 40 Days”](#) February 22, 2009.

Peter Mazar, [Section “Lent: A Sense of the Season”](#) printed in *Clip Notes for Church Bulletins* #1, pg 33. Copyright 1997.

Rosica	Peter Mazar
Why are there 40 days in Lent? It took 40 days for sinfulness to drown in the flood before a new creation could inherit the earth. It took 40 years for the generation of slaves to die before the freeborn could enter the Promised Land. For 40 days Moses, Elijah and Jesus fasted and prayed to prepare themselves for a life’s work.	Why are there forty days in Lent? It took forty days for sinfulness to drown in the flood before a new creation could inherit the earth. It took forty years for the generation of slaves to die before the freeborn could enter the Promised Land. For forty days Moses, Elijah and Jesus fasted and prayed to prepare themselves for a life’s work.

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Rosica, Zenit: [“It Took 40 Days...”](#), February 22, 2009.

Peter Mazar, [Keeping Lent, Triduum, and Eastertime](#), 1996, pp. 6-7.

Rosica	Peter Mazar
<p><i>Lent invites us to turn from our own selves, from our sin, to come together in community. Self-denial is the way we express our repentance. Self-denial is threefold, advises Matthew’s Gospel.</i></p>	<p><i>We are called to turn from our separate selves, from our sin, to come together in community. Self-denial is the way we express our repentance. ... Self-denial is threefold, advises chapter six of the Gospel of Matthew.</i></p>
<p>We pray: “Go into your room and shut the door and pray to your Father who is in secret.”</p>	<p>We pray: “Go into your room and shut the door and pray to your Father who is in secret.”</p>
<p>We fast: “so that your fasting may be seen not by others but by your Father.”</p>	<p>We fast: “so that your fasting may be seen not by others but by your Father.”</p>
<p>We give alms: “Beware of practicing your piety before people in order to be seen by them ... so that your alms may be done in secret, and your Father who sees in secret will reward you.”</p>	<p>We give alms: “Beware of practicing your piety before people in order to be seen by them ... so that your alms may be done in secret, and your Father who sees in secret will reward you.”</p>
<p>Through the Lenten exercise of prayer, fasting and almsgiving, we spring-clean our lives, sharpen our senses, put tomorrow in its place and treasure the day at hand.</p>	<p>Through the Lenten exercise of prayer, fasting and almsgiving, we spring clean our lives, sharpen our senses, put tomorrow in its place and treasure the day at hand.</p>